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THE INDIAN THEOSOPHIST

THERE IS NO RELIGION HIGHER THAN TRUTH

NOVEMBER 2012 VOL. 110 No. 11

Text of Resolution passed by the
General Council of The Theosophical Society

FREEDOM OF THOUGHT

'As the Theosophical Society has spread far and wide over the world and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H.P. Blavatsky downwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the choice on any other. Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote because of any opinion held or because of membership in any school of thought. Opinions or beliefs neither bestow privileges nor inflict penalties. The members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society and also fearlessly to exercise the right of liberty of thought and of expression thereof, within the limits of courtesty and consideration for other'.

THE INDIAN
THEOSOPHIST

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Editor **S. SUNDARAM**

Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the Society's Objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as dogma to be imposed by authority. They consider that belif should be the result of individual study or intuition, and not its antecdent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform and they seek to remove ignorance, not punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the scriputres and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosphists endeavour to live them. Everyone willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become true Theosophist.

S.SUNDARAM

A STEP FORWARD

There are some people who are aware of their own weaknesses and even then they are not able to overcome them. This shows that simply being aware of one's state of mind or one's own weakness will not lead to tread the path of perfection. Perfection shows a person's moral courage and quality and it is 'integrated and indivisible'. Purity of mind, purity of thoughts alone can help in having a right perception and in moving in the right direction.

In order to have right perception it is very necessary to get rid of the thoughts/ideas which create chaos, confusion and disorderliness in one's mind and in life. These are man's own creation so he alone can set his mind in order and fill it with pure and meaningful thoughts. Channelizing one's energy and capability in wrong direction; gap between knowledge and action; and strengthening the ego-which separates one from the rest of the people-all these denote impurity of thought and action. On the other hand purity of mind leads to peace and generates feelings which are good and beneficial for all.

It is imperative that we realize the importance and significance of right perspective, right perception and right proportion in life. Life is all about the proper proportion, about the balance of the head and heart, balance of power and wisdom, balance of activity and repose. As it is the balance which enables man to stand the strain of journey and to tread the path of life, to live a life-life, that is not just a successful life but a meaningful life, purposeful life, which is for the good of all humanity.

In the human history, those who perceived the Truth and stood by it under all circumstances tried to make people realize that the strength of the Truth could enable us to endure pain and suffering to accept and face critical situations. Such men and women, on their own, came forward and drew people's attention

to the path of moral and spiritual upliftment and laid great stress on the supreme value of moral regeneration over and above material advancement. They aimed at perfection or self-realization. And it cannot be attained, we are told, 'unless we learn to identify ourselves with all that lives'.

We can draw two lessons from the life and work of such individuals who in thought and action always stood by Truth. One is that their dedication, determination and devotion had been towards a definite purpose and that too a purpose not centred around one's self but a purpose, a cause that encompassed the whole society -nay the whole humanity, the whole mankind. Their wisdom and enlightenment were not for their own individual upliftment. They tried with all their might to share them with all.

The second lesson we can learn is that this commitment to Truth awakens sensitivity, sense of awareness and sense of urgency for a cause. When there is intense and complete commitment to Truth then the personal *agraha* automatically withers away; but the intensity channelizes itself in a creative, constructive and positive way. In that situation one does not wait for somebody to approach and request him for help.

The saint poets of India, while describing the characteristics and qualities of *perfect being*, drew our attention to a very significant aspect of life. Morality for them depended on the voice of conscience or what Gandhi called as the *inner voice*. It is pertinent that an individual's moral force must guide and shape his mental make-up and his external activities. For this our effort must be to observe carefully, our every thought and action in their totality and thereby understand and go beyond narrow personal considerations and outlook. It is necessary to awaken the moral force lying within, which alone should guide thoughts and actions in the right direction. It is only through continuous corrections and efforts that thought as well as practice can advance.

The more we ponder and contemplate on it, the greater will be our positive response and greater will be our advancement on

the *selfless path, the path of spirituality*. As once I mentioned: "We have to till and cultivate the soil within us so that it becomes fertile, receptive and vulnerable to receive and nurture the seeds of transformation and evolution *within*, which will blossom, flower and transcend into a being which has oneness of vision, thought and action. The revolutionary moment which will kindle *that spark within* will give life and light to society as a whole ...... There has to be a collective willingness and effort to work towards Universal good. Let us not consider ourselves as individuals isolated but as indivisible whole, as human being to bring about a *humane world*".

THE GOLDEN STAIRS

"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked and a constant eye to the ideal of human progression and perfection which the Secret Science depicts-these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

H. P. BLAVATSKY

RADHA BURNIER

On the Watch-Tower

Many Paths — One Truth

Life in fact, is not divisible, although we act as if it is. As long as we decide that life is divided and that each one of us can decide for himself where and how it is divided, we will be at loggerheads with each other. Therefore, it is important for all of us to learn more about life until its real nature becomes clear. But unfortunately each human being behaves as if there is one idea about life: how to make oneself more important without considering what life is meant for.

Life is immensely rich and creative. It is also profound, subtle, dynamic; and therefore it is not easy to learn what it is, and how far everything and everyone is involved intrinsically. Truth is awareness of life, and it is as difficult to obtain knowledge of truth as of life. At every stage we are likely to believe that life is here and now as we know it. This becomes an expression and path of delusion which becomes each person's way of living. In fact, until we know Truth which is awareness of life as a whole, we are committed to the path of delusion.

Water flowing through any tap or source, whether it exists in a pot, pool, lake or ocean is just water. It may be dirty or clean, small in quantity, or large like the ocean, not seen at all times but only at some time. When it is in the cloud or about to turn into rain it is still water. It is not your thought or mine, but a part of the whole process which is at work physically. This is of course not too difficult to understand.

Life also exists in innumerable forms— in insects or human, deva or Buddha, whatever the form. Life is without division but appears as if it is divided and divisible. In any, or perhaps in infinite aspects, it pervades dimensions of which the average human has no knowledge.

Truth also has infinite aspects and is found in depths we

have never entered. So we may say that it is folly to declare 'I know truth'. As has been said by enlightened persons, he who knows that he does not know is a wise person. 'Truth' and 'life' are words which are difficult to use in their true sense. They manifest what is intrinsic, not anything else. Their duty, meaning and goodness is beyond all measure and is not known by man as he is not manifesting what we think the word means. All of life is in some way pointing in that direction, but it is still very far from the knowledge and understanding of man. When men use the word 'life' or the word 'truth', they only think that these words have a meaning which is known and knowable.

To be Buddha means to know — and everything is knowable to a Buddha. His mind is infallible because he has become the infinite mind. All boundaries are broken and his mind knows the boundless. In fact, the mind of Buddha is infinite mind. This is a subject which is difficult to understand and be aware of, but we shall all know life or truth some day. That is what we are travelling towards.

Those who are advanced are aware of where we are going and therefore of richness without limit, profound, subtle, dynamic; that is life and truth.

The Art of Living

There are aspects of true art which are worth noting, because of our misunderstanding of the word 'art'. Those who are aware know that all art makes us aware of harmony. If harmony does not ensue from the creation of anything, it cannot be reconciled with art. Art is what makes one aware of beautiful proportion, a fine symmetry (even of asymmetry) of sounds, colours and forms. Without these no art is evident, and therefore the art of living must have the Order that comes from the beautiful harmony of sounds, colours and forms.

Therefore, it seems that a higher level of significance is realized when something is like a flower, growing from a little seed into a greater and greater source of experience. As one does when watching a flower coming into existence, 'Seeing the world

in a grain of sand' is an experience which is transforming. There are many such expressions in great literature; for example, when Wordsworth wrote of 'splendour in the grass and glory in the flower'. This indicates that harmony is the nature of the universe.

The discovery of harmony is the aim of yoga and all great works; these also reveal something—fragmented though it be — of this fundamental truth. One of the Mahatmas wrote: 'We recognize but one Law in the universe, the Law of Harmony, of perfect equilibrium.' This is the existence of the subtler *sattvaguna* or quality, which implies the discovery of what yoga really means.

Paul Davies writes in *Superforce* :

'There is a unity to the universe and one which goes far deeper than a mere expression of uniformity. It is a unity which says that without everything you can have nothing.' This is a remarkable statement which offers a glimpse of the Nature which J. Krishnamurti also touched upon. He wrote: 'Beauty is not in the museum, in the painting, in statues, or listening to a concert: beauty is not in a poem or in the lovely sky of an evening; or in the light on the water, or in the face of a beautiful person, or in a building. There is beauty only when the mind and the heart are completely in harmony and that beauty cannot be got by a shallow mind that is caught in the disorder of the world.'

Works of real art can convey only in a small measure this internal principle in Nature. Real artists create what they see, hear and so forth, but soon they return to chaos and become part of the disharmony of the world. Their vision of harmony is fragmentary, because their material for expression is transitory. Even their technique lacks the essential quality of conversion of life into form and is therefore defective.

Therefore, the art of living is harmony unfolding into deeper levels of significance. *Light on the Path* says: 'Before the eyes can see, the harmony within must be attained.' It is in the way we understand. In one of the *Letters to the Schools*, Krishnaji says: 'All existence is relationship. Without it you cannot live.' Real

relationship exists only when there is harmony, for when it is perfect, it produces an ambience which is irreplaceable. When it does not, relationship is broken, scattered, imperfect.

We must examine the whole question of life, the relationship between harmony and the fulfilment of life, before we arrive somewhere near the understanding of life. When we look at the question only from the outer point of view we do not really understand. Even a great artist like Beethoven caught the truth only at times.

Peace that Passeth Understanding

All the defence and offence, whatever one thinks, that which is good or offensive, engender brutality, carelessness and other problems of the kind. The word 'global' has, unfortunately, changed its meaning and refers to superficial facts related to trade, fast communication, imitation, and so on. It does not necessarily refer to something that is related to what happens to all of life. So, global culture includes fashion, enjoyment, exploitation and similar things, but not necessarily a feeling of everybody having a share in that universal experience.

We know, of course, that we cannot have peace when in human consciousness there is the restlessness of not knowing where one is going, and basically a fear that it may end in nothing. Greed can exist for almost anything — for material goods, psychological satisfaction, moral superiority or spiritual power. It may remain unnoticed and intact, growing hidden behind the false idea that one is pure and not a subject for this sort of difficulty.

Universality and universal responsibility may also remain superficial ideas in many cases. If there is no self examination, no desire to discover what is really self-understanding, and the deep and full meaning of Peace, the problem will go on beneath the surface. The peace that passeth understanding has unimaginable depth, but it is possible to be quite unaware of this fact and therefore there is fighting and bickering with anything which comes in the way of one's desire. Most people want to extend their area of safety and, therefore, are the recipients of insecure imagination.

It is this which is basically behind the nationalistic and other feelings, which seem to be very laudable.

Modern man is defending not only his physical person and appropriating a name for himself, but he also tries to make for himself as big as possible whatever he can command. His insecurity extends to his self-identity and even the identity of his nation and of the people to whom he thinks he belongs. In fact, the feeling of insecurity is more intense now and has extended far more than before because his mental world has grown, and may include all or some things with which he is not connected.

How can there be peace in these circumstances, an environment which each human being can create, and within the subliminal consciousness? War and violence must necessarily increase in multiple directions. The present day human being can never know who has guns, and how much lies in the power of the person he meets. How can one know exactly how powerful are a people, the nation, the mentality of others!

The stronger the feeling of insecurity, the more aggressive and selfish a person can be — inwardly even, when he seems peaceful at the outer level. Talk of peace somewhere does not necessarily indicate faith in it. Obviously, the idea that there is an absence of war, or readiness to comply with the need to end conflicts, really indicates compliance with the ideal of peace. There is truth in the idea that Satya Yuga or the era of peace is most likely to end in Kali Yuga. Therefore, it is worthwhile for us to find out how we can maintain peace in times which are difficult, when conflict can break out anywhere.

In this situation, we may think of Lord Gautama, the Buddha, meeting the terrible criminal Angulimala in the forest. The criminal thought he would assault the Buddha and was prepared for it. The Buddha seemed to be aware of it but was untouched by fear and ready to deal with the situation. He was so calm and talked so naturally with the criminal that the criminal was completely changed. This can happen with any other who acts deeply.

(Courtesy : *The Theosophist*, September. 2012)

*N.C. KRISHNA**

THEOSOPHY AND THE THEOSOPHICAL SOCIETY

The Theosophical society was founded on 17th November 1875. The founders were Madame H.P.Blavatsky and Colonel H.S.Olcott. Madame H.P.Balvatsky was of Russian origin, with an extraordinary zeal and commitment to seek truth. She has been trained, guided and chosen as one of the founders, by her teacher, who was an Eastern occultist and a Master of wisdom. She gave up everything to be with her Master who lived in the Tibetan Valleys of Himalayas. She carried out his instructions, given by her Master and travelled to America, where she met Colonel H.S.Olcott. H.S.Olcott, was a person, who served in the American army as a colonel.

Together with other enthusiasts and Purveyors of truth, they founded the Theosophical Society on 17th November 1875, at New York. There were lot of deliberations and discussions amongst the members as to what should be the principal objects of The Theosophical Society. After meaningful discussions, the objects of the Theosophical Society were formulated.

First object : To form a nucleus of the universal brotherhood of humanity without distinctions of race, creed, sex, caste or color.

Second object : To encourage the study of comparative religion, philosophy and science.

Third object : To investigate the unexplained laws of nature and powers latent in man.

Colonel H.S.Olcott was the first president of the Theosophical Society, till the year 1907. From the year 1907 to the year 1933, Dr.Annie Besant was the president of the Theosophical Society. Presently Mrs. Radha Burnier is the international president of The Theosophical Society. Mr. George, S. Arundale, Mr. Jinarajadasa,

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Mr.N.Sriram, Mr.John B.S.Coats were the past presidents of The Theosophical Society. As presidents they have served the Society with great vision and wisdom.

The Theosophical Society moved to India, in the year 1882. The society's founders who travelled to India were welcomed at Bombay, and when they reached Madras, they knew, that is the ideal place, where the International Headquarters of the Theosophical Society should be situated. The founders acquired an area, by the name Huddleton garden at Adyar, which was part of Madras, now being called as Chennai. The Theosophical Society has spread far and wide all over the world. Where ever there is freedom of speech and thought, the Theosophical Society has made its presence.

The members of the Theosophical Society are ensured of freedom of thought, and expression. This is by virtue of the Resolution passed by the General council to that effect.

The smallest unit of the theosophical society is a 'lodge'. Lodge means a branch or a meeting place of the society. Seven members are required to form a lodge. Each lodge is expected to be an active centre, for the spreading of the message of theosophy. We have federations, which is formed by coming together of lodges in a district or in an area. We have sections of the Theosophical Society formed, when federations come together, for doing the work of the theosophical society in a country. All sections are attached to the international headquarters of the Theosophical Society.

There is lot of freedom granted to each lodge, federation or section to organize activities which will promote the objects of the Theosophical Society. They can form their own By-laws and elect their own governing bodies. The principal officers of the Theosophical Society are the President, the Vice-President, the Secretary and the Treasurer. The general council, consisting of all the general secretaries of each section along with the Principal Officers of the Society and few co-opted members, formulate the broad policies as to how the objects of the Theosophical Society should be promoted.

The International Headquarters is situated in a beautiful estate at Adyar. On the campus, we have the Adyar library and research center, the Theosophical Publishing House, the Vasantha Press, and many more Offices to do the work of the society.

The Theosophical Society exists for the purpose of spreading the ideas and truths as propounded by Theosophy. Such of those who sympathise with the declared objects of the Theosophical Society can become members.

The Theosophical Society also works for certain other "undeclared objects", which will pave the way for human progression :

- To help the spiritual regeneration of humanity.
- To alleviate human suffering, to the possible extent.
- To point the way, to those interested to tread the path of wisdom.

To a question to the founder H.P.Balvatsky, as to who can be a Theosophist, she laid down certain qualifications :

Member should be of average intellectual capacity.

Member should have an inclination for leading an unselfish and pure life.

Member should find joy in helping the neighbor, than receiving help himself.

Member should be ready to sacrifice own pleasures for the sake of other people.

Member should have love for truth, goodness and wisdom, for their own sake and not for the benefits they may confer.

The Theosophical Society is composed of students belonging to many religions. The members of the society are encouraged to study, investigate and accept the ideas, only if they find them to be true and useful. There is no place for dogmatic presentation of ideas in the Theosophical Society. Members are not asked to move away from their own religion. Members are encouraged to understand the real essence of the religion to which they belong,

and then to study, understand the tenets of the other religions. This study of other religions will develop tolerance towards other faiths and to lead a life, which will promote understanding and inculcate the principles of the brotherhood amongst all.

Right understanding will be the result of objective study. Contemplation on the essence of principles studied will lead to truth. The members of the Theosophical Society see every religion as an expression of the Divine Wisdom. Hence, all the members are expected to follow their own school of thought, and do their own study and enhance their understanding of other schools of thought to enable them to realise the underlying unity and truth that is existing in all faiths and religions.

How to understand the world Theosophy and what it means.

Theosophy is not to be confused with Theology. The word Theosophy is bringing together of two words of Greek language. 'Theo' means Divine 'Sophy' means Wisdom. To put it simply it is "Divine Wisdom".

Each one of us wants to know how this universe came into being. Who is behind this entire scheme of things. How to understand the nature, which is appearing in all its glory, in so many hues and colors. Theosophy takes us closer to this wisdom which is there for ages, through its various facets of knowledge. Theosophy has compiled and arranged in a sequential order this knowledge of Man, God and Universe. For all those who are interested in knowing, Theosophy gives a road map. Theosophy is a body of ideas presented for study, for reflection and for understanding of the seeming riddles of nature. Theosophy tells us to examine the ideas and to investigate the ideas presented and to arrive at the truths through one's own effort. There should be a continuous effort to realise the truth by an individual. Lot of emphasis is laid on the methods that are to be adopted by the student to realise the truth. Truth cannot be understood in all its essence by merely hearing or reading a statement of fact.

Theosophy is not expecting anyone to accept the facts presented as "truths". Theosophy is not presented as a "dogma".

It is presented in a form, where anyone interested can arrive at what is truth, through their own effort of study and contemplation.

Theosophy tells us, all that is manifested has come from one source and shall return to the same source. There is a scheme behind this entire manifestation, which Theosophists call it as a Divine Plan. Therefore all the life that is around us is Divine. Divinity in its essence is present in every animate and inanimate thing. The "life force" which is existing in all beings is ONE. The life force was first noticed in the mineral, it evolved, to be present in the plant kingdom, it further evolved, and is present in the animal kingdom. After further evolution and individualization the life force moved to human kingdom. Discovering that divinity and unity that exists in all beings is arriving at the TRUTH. Theosophy helps us to realise, that unity that lies behind all that appears before us, as so many.

Theosophy and study of Theosophy helps us to get in touch with the eternal truth and to live with the help of that truth, by leading a simple and pure life.

Immediately, one may ask if Theosophy is talking about God, Creation, Life and Oneness, is it a Religion?

It is said Theosophy, by itself is not a religion but it is an essence of all the truths that exists in all the religions. It was named as 'Wisdom Religion' by Madame H.P.Blavatsky. A religion is a way of life, it is not a set of practices or rituals. Hence the study of theosophy takes us close to a state of being aware of what is real, and what is the real purpose of religion, by presenting the truths and the principles of all the religions objectively.

Theosophy is not only a wisdom religion, it can also be described as a Philosophy. Theosophy gives us the details of our being. What constitutes a man and details of his bodies, how man should use his vehicles to achieve the purpose of one's life. Theosophy shows us that way, which can shorten the course of our journey to perfection. Theosophy gives us all the information about Birth, the way life has to be lived, and also explains the meaning of Death. More importantly it removes the fear of death.

Theosophy tells us that there is no end to this Life. What is appearing as an end of one's life through death as one experiences it is not an end, but a new beginning. Theosophy can also be called a science, as it presents the facts in a scientific way which can be investigated.

Theosophy proposes three fundamental truths :

- The soul of man is immortal.
- The principle of life which is dwelling in us, and dwelling in all the things that exists is undying and eternal.
- Each man is his own absolute law giver and dispenser of glory or gloom, to himself.

To summarize, there is life and unity in everything around us. The soul which is the nature of real man is immortal.

"As we sow, so we reap", is another law that is explained by Theosophy, The Law of Karma.

The study of these principles, and a life led in the light of the wisdom gained through contemplation, will enable us to lead a Theosophical life and realize the true purpose of life.

Our nature needs to be unfolded from within and when it is we are transformed.

N. SRI RAM

*S. RAMU**

The Great *Tirukkural* and Theosophical Teachings

THE Adyar Library and Research Centre has published its own large edition of the *Tirukkural* with English translation. The editor has this to say in the preface:

> The *Tirukkural* of Tiruvalluvar (the author c. AD 1) is the most outstanding and inspiring popular work on general ethics, political principles and happy married life. It is the greatest treasure-house of wisdom in Tamil and the gift of Tamilnadu to the world. It is on par with the *Bhagavadgitâ* and the *Dhammapada*.

The beauty of the *Tirukkural* is seen in its crisp presentation of many elements of profound wisdom, neatly organized in 10 couplets each under 133 subject-chapters, thus totalling 1330 couplets. '*Tiru*' is the auspicious prefix in Tamil for anything revered or respected and *Kural* is the couplet metre followed in this work. There are many *Kural-s* that deal with worldly wisdom but I am not covering them in this article since the aim of this study is to look at aspects of spiritual wisdom.

In Tamil, the letter 'அ' (as A in English) is the first alphabet and all other letters are understood to have been derived from it. The very first *Kural* in the invocation chapter, says, just like 'அ' is the origin of all other letters, there is one Âdi Bhagavân, who is the origin of the universe; thus reinforcing the Theosophical message of the unity of all, originating from a single divine source. The sixth *Kural* in this first chapter crisply and clearly says that immortality (transcending above all limitations) is only for those who still their five senses and walk on the path of truth and righteousness. In *Kural* 21 of Chapter 3, Tiruvalluvar exhorts the greatness of renunciation as the one supreme quality that all

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* Mr S. Ramu is Manager of the Theosophical Publishing House, Adyar.

scriptures affirm.

The ten *Kural-s* in Chapter 4 (heading: Dharma) most emphatically make many inspiring statements justifiably on the importance of dharma. The author starts challenging the disciple to answer whether there is anything higher than dharma. Dharma secures all else that is worth accomplishing. In the next *Kural*, he answers the question that nothing is higher than dharma and to forget it is to be wrought with the greatest harm. The rest of the eight *Kural-s* give many more inspiring messages on dharma — practice dharma on all occasions and at all times, utilizing every opportunity to do so; dharma is purity of mind, all else is but pompous show; conduct that steers clear of every desire, wrath and offensive behaviour is dharma; dharma never fails, and sustains even after death, and one must practise dharma now and not postpone it; dharma effectively blocks rebirth; true happiness springs only from dharma and all else leads to sorrow; our law (dharma) must be to do good and harm nothing.

Chapter 8 is dedicated to Loving Kindness, the most important quality of Brotherhood, from a Theosophist's point of view. Here are some samples of statements on loving kindness: 'Those who are full of themselves cannot love. ("Love is where the self is not" — J. Krishnamurti); the purpose of evolution through many incarnations is for the fulfilment of love; the joy of heaven is but the fruit of righteous life rooted in love; there is no benefit from one's outward conduct if one's heart is devoid of love; if love does not dwell in you, you are just a bundle of bones clad in skin.' Elsewhere, humility and loving words are mentioned as the only true treasures.

Chapter 11 has many strong statements on ingratitude and glorifying statements on gratitude and readiness to help without expecting anything in return. Chapter 12 deals with equity. In this chapter, emphases are on impartiality as a necessary element of equity, holding the scale unmindful of prosperity or adversity for oneself, ruin caused by even one iniquitous thought, the wise are known for being like a well-poised balance and treating others' rights as one's own.

No student of Theosophy would have missed studying about the importance of self-control in one's conduct as to the mind and in action, given by the Master. Chapter 13 deals with self-control, though with a bit of generalization, unlike the way self-control is dealt with in *At the Feet of the Master*. But the essence is the same and the emphasis in the *Tirukkural* is on self-control in general with some added references to control of the tongue (speech). Tiruvalluvar includes the virtue of 'withdrawing the five senses like a tortoise' (*Gitâ*) as part of self-control. Again, Chapter 14 deals with right conduct in a generalized way. Harmony is an essential element of Brotherhood and none whose relationship is marked by disharmony can claim to be a true student of Theosophy. Tiruvalluvar says that even learned people who cannot move in harmony with the world are but learned fools. Chapter 16, though with the heading 'Patience', also deals with the related virtues of endurance, forgiveness, tolerance and forbearance. One inspiring *Kural* herein is very insightful which says that like the earth bears and sustains those who dig her to any depth, we should bear with those who slander us, and that forgiveness is the crowning virtue.

Students of Theosophy are often cautioned against envy, as a danger against progress. Chapter 17, in a generalized manner, deals with the virtue of freedom from envy. One telling message in *Kural* 165, is 'the envious need no enemies for their downfall because in their envy they have their mighty foe' and the actions of the wise are never influenced by envy. Hindu mythology has it that fortune is bestowed by Goddess Lakshmi who emerged as one of the many auspicious outcomes of the 'Churning of the Milky Ocean' and misfortune comes from 'Moodevi' who emerged before Lakshmi, as one of many inauspicious things and is sarcastically called the elder sister. A *Kural* in this chapter says Goddess Lakshmi forsakes the envious in the care of the elder sister. Of course, the Churning of the Milky Ocean should be treated symbolically as the churning of our consciousness (*chit*) through introspection, etc., to remove its impure contents and purify *chit*. (Also: 'The contents of consciousness make what consciousness is' — J. Krishnamurti).

Slander and backbiting are known dangers pointed out to students of Theosophy to beware of. Chapter 19 condemns slander and backbiting in no unequivocal terms. Tiruvalluvar has to go to the extent of contradicting his earlier statement on the need for talking sweetly, when he says here to talk your bitterest to one's face than indulge in wanton slander. He is very forthright in this chapter when he makes many strong statements such as: 'One may be guilty of many wrongful deeds, but no one should be guilty of indulging in slandering another person; more heinous than any sin is the deceitful smile of a slanderer.' Tiruvalluvar shares his utter anguish on slander when he says in the last *Kural* in this chapter: 'How could Mother Earth bear the slanderers, perhaps great patience is her virtue!'

The true Theosophist is a philanthropist. Chapter 23, though with a generalized heading, 'Liberality', deals with the virtues of charity, the joy of abating others' suffering through philanthropy, and condemnation of miserliness in not helping the needy and the poor. In a spirited way, *Kural* 226 says that when you help the indigent poor, it is charity rendered unto yourself (perhaps, implying noble karma).

There is no Theosophy or any other wisdom if there is no compassion. Chapter 25, with the heading 'Compassion', deals again with compassion in a general manner but there are some inspiring messages. One such statement is 'compassion is the pivot of all tenets'; others are 'freedom from the dread of sin is only for those who are compassionate to all living beings', and 'the unfeeling are the unredeemed'.

Chapter 26 has many things to say on total abstinence from eating meat, which should inspire us further to propagate the virtues of vegetarianism. Perhaps, continuing from the earlier chapter, a *Kural* here says that meat-eaters cannot be compassionate. The author poses a question and defines sin as 'what is sin but eating flesh?' One *Kural* says, 'do you realize that meat is got by wounding, and if you do, you cannot but restrain from eating meat'. *Kural-s* that should be heartening to students of Theosophy are those that say: 'Far nobler than thousand

oblations is abstaining from eating meat', and 'The whole cosmos would fold its hand in reverence to one who kills not and abjures flesh.'

There is no religion (Dharma) higher than Truth. Chapter 30 is dedicated to 'Truth'. Some interesting messages in the *Kural-s* here are: 'Practise Truth, you need not practise anything else', 'Truth leads one to every other virtue', 'Water cleanses the body, Truth cleanses the soul', 'Truth is the only lamp needed', 'In all the scriptures I have read, there is no virtue greater than Truth'.

Renunciation of the ego is a basic qualification and cannot be overemphasized for living a Theosophic life. Chapter 35 lucidly deals with the importance of self-effacement and removing attachment. Tiruvalluvar points out that suffering seizes men of desire, caused often by what one is attached to, and suffering ceases with renunciation. Until one renounces, one gets entangled in endless births and deaths. He encourages early renunciation too, thus breaking the myth of associating old age with renunciation, the subduing of senses and giving up all cravings. 'Kill out desire' teaches Theosophy. A *Kural* herein says that clinging leads to delusion. Another firm message is to axe the 'I' and 'mine' to enter the abode of the gods. A *Kural* also encourages us to seek the company of those who are free from desire and who have freed themselves from attachments. Chapter 37 is dedicated to 'Destruction of Desire'.

'True Knowledge' a Theosophist must seek, which is the heading of Chapter 35 of the *Tirukkural*. Tiruvalluvar comes straight to the point shared by Theosophists, when he says: 'Out of ignorance which makes things unreal look deceptively real, springs the wretched cycle of births.'

The first of the three sections of the *Tirukkural*, which deals with Dharma, ends with Chapter 38 which has the heading 'Fate' (or Destiny). Having said all that he has to say on using one's own efforts in practising Dharma, Tiruvalluvar does not rule out the invisible and unknowable forces beyond human intelligence and efforts.

The second section of the *Tirukkural*, from Chapter 39 to 108 is on worldly wisdom for all—kings, ministers, nobles, leaders, administrators, traders, healers and many others.

The third and last section, from Chapter 109 to 133, gives ample coverage of the elements of conjugal relationship; some *Kural-s* contain a touch of sensuality, interesting and helpful to those who seek fulfilment of such type.

The *Tirukkural* aims to be helpful to all who want to understand the three Purushartha-s—Dharma, Artha (material) and Kâma, in line with an Indian tradition that speaks of this Trivarga of life on Earth, leaving Moksha mostly aside for those inclined towards the *nivrtti mârga*.

(Courtesy: *The Theosophist*, October, 2012.)

'U.P. Federation is organizing a three-day study camp on 8-10 March, 2013 at Gorakhpur on "Spiritual Life". Prof. C.A. Shinde will direct the study.

Members of U.P. Federation as well as other Federations are welcome to participate. Members willing to participate may advise latest by 20 February, 2013 to any of contact persons mentioned bellow.

Bro. Awadhesh Kumar Srivastava — Mob. 8005114477
Secretary, Gorakhpur Lodge

Bro. S.B.R. Mishra — Mob. 9415849939
Jt. Secretary

Persons coming from outside Gorakhpur are required to pay Rs. 400 per person to cover board and lodging from evening of 7th March to evening of 10th March.

Payment may be made to lodge Secretary on reaching Gorakhpur.'

U.S. Pandey
U.P. Federation Secretary

NEWS AND NOTES

BOMBAY

B.T.F. President Dr. Ajay Hora was the Chief Guest at the 81st Annual Session of the Marathi Federation and Centenary of Akola Theosophical Lodge on 7, 8 & 9 September 2012. International Vice-President, Mr. M.P. Singhal, inaugurated this memorable session, with talk on 'Child Innocence' giving vivid examples and descriptions. This was followed by Dr. Ajay Hora's talk with living examples on "Disciplined Children of East African Tribes" and couplets of Bishop Desmond Tutu explaining 'Universality & One Life Principle', which was akin to TS teachings.

Next day, Dr. Ajay Hora's public lecture was on 'Medical Ethics of Ancient India' with narration of true stories. The Greetings of Bombay Federation were conveyed by him and on the last day he made the relevant closing remarks. The session was conducted by Prof. C.A. Shinde, former President of Marathi Federation. As the speakers also spoke in Hindi & Marathi, the talks were well received. Sis. Urvi Hora also accompanied Dr. Ajay Hora.

Bro. Keki Palkhiwalla delivered a public lecture at Blavatsky Lodge on 31 August on 'Beyond the Horizons- another life another world" It was an opportunity for interested public to attend a sequel talk to 'The Mystery of Death: The Afterlife and Immortality'.

The recitation of the Universal Prayer by all and the Invocation by Bro. Keki Palkhiwalla attuned the listeners to his talk. With the handouts Bro. Keki explained the Descent of the Consciousness from the Logos (God-Creator) to Atma (Pure Spirit), Human Soul and Personality, i.e. an Imperfect Man in Bondage. He explained the Inner & Outer Bodies of Man, developing consciousness without and within and how the Ascent is by learning Laws of Life aspiring to Love consciousness.

He added Horizons are beyond physical limitations. They are

the Horizons of Emotional (Astral) and Mental Bodies. Atomic Structure of each body has purity and impurity. Purer the person, his mind and with that other bodies of man are also disciplined and the divinity of soul slowly blossoms. With *Abhyas & Vairagya*, Purity of soul increases sensitivity to 'Unity of All Life' and the Causal Body gathers Spiritual Samskaras. The Journey of the soul to Atma is through purifying incarnations with *Tapas*, pain, sacrifice, non-attachment and love for all creations. The Horizons widen and the Consciousness rises to higher realms.

Invocation to the world mother at Blavatsky Lodge on 7 September 2012 by Bro. Keki Palkhiwalla:

At this devotional meeting Bro. Keki Palkhiwalla spoke about the most Holy, Sacred and Sanctified Mighty Archangel of Love, Peace, Motherhood and Children. He said that like the Great Ones, the Great Lady has also come through pure vehicles of number of incarnations to help humanity. The World Mother is the head of Angelic Kingdom and has power of love, compassion and healing. She is equal to the Maha Chohan. She is the Invisible Divine Light of God that consoles and comforts. Women of all Rays are under her. Many miracles have happened in her name. The last physical life of the World Mother was the mother of Jesus. She is also the Sea Queen dressed in blue of the Sea and the Sky. She is known by different names in different countries and mythologies. After the talk, the Brethren took the Holy healing water of Lourdes France where Mother Mary had repeatedly appeared.

Special Members' meeting of Blavatsky Lodge on Sunday 16 September 2012: The meeting opened with all singing the hymn of the Ritual of the Mystic Star, 'Gather us in Thou Love that fillest all'. Blavatsky Lodge President Bro. Navin Kumar welcomed all to this session on the theme 'How Theosophy came to me' and added: the purpose of Theosophical Society is to make TS members eligible candidates for the 6th Sub-root Race of the 5th Root Race, when Manu of the 5th Root Race will pick up the fit candidates.

The senior most members Sis. Dhun Bottlewalla after recitation of The Guru strota started sharing the sequences of how Bottlewalla, under the guidance of the stalwart Theosophists, joyfully went

through the challenges of life. All who were present shared the journey of their quest for Theosophy.

It was inspiring to learn from the experiences of fellow Brethren which should help forge a closer bond of brotherhood. Quite a few had their beginning outside Bombay like in Darussalam (East Africa), Bharuch, Vadodra, Surat, Allahabad, Karachi.

MARATHI

The Theosophical Lodge of Sangli organized a meeting to celebrate Dr. Annie Besant's birthday on 30 September Bro. T.K. Patil, President of the Lodge, presided over the meeting which was attended by 25 members. Bros. V.M. Kodekar, S.D. Potdar, P.D. Kulkarni and Sanjay Jangam spoke on the occasion. Bro. Patil, in his Presidential remarks, emphasized on Dr. Besant's significant role in the freedom movement of India. The meeting concluded with the Universal Prayer.

UTKAL

Bro. B.B. Palai delivers lectures on every Friday at Lakshmi Narayan Lodge, Bhubaneswar. The subject of talk is Annie Besant's book *Inner Government of the World*.

Sis Pournamasi Pattanik conducted study class on every Sunday at Maru Lodge, Bhubaneswar. The book studied was *Man and His Bodies* by Annie Besant.

Bro. Rasananda Naik conducts study class on every Sunday at Sanat Kumar Lodge, Bhubaneswar. The book being studied is *Self Culture* by I.K. Taimni.

Sis Mitalini Mahapatra conducts the study off *The Key to Theosophy* on every Sunday at Siddharth Lodge, Bhubaneswar.

Bro. Ashok Patnaik conducted the study of *Talk on the Path of Occultism*, Vol. I (*At the Feet of the Master*).

Prof. Chintamoni Mohapatra's book *Guptajnana* is being studied by the members at Berhampur Lodge on every Saturday.

Bro. K. Mishra conducts the study of *Manisha o Tarsharir* (Man and His bodies) written by R.C. Patnaik. The study class is held on every Sunday at Debapi Lodge, Bhubaneswar.

Study class on *Shri Guru Charane* (*At the Feet of the Master*) is organized by Jagannath Lodge, Puri, on every Saturday at the resident of Bro. Kailash Chandra Patnaik.

Bro. N.C. Krishna, National Lecturer, delivered a public lecturer at Cuttack Lodge,. The Subject of his talk was 'Forward journey'. He explained that efforts and exertion are needed for forward journey. The desiring mind is the stumbling block in the path. Bro. Krishna conducted four sessions of study class in memory of Bro. Narayan Mohapatra and Sis Sailabala Mohapatra. These were held in the Headquarter Hall of the Federation at Bhubaneswar. The book taken up for study was *The Way to Self-knowledge* by Radha Burnier. Bro Krishna was the chief guest on the occasion of the Annual Day function of Sanat Kumar Lodge on I August. He delivered a talk there on 'Theosophy and the Theosophical Society'.

A discussion on the 'Philosophy of J. Krishnamurti was organized at Cuttack Lodge on 4 August. The members observed the birthday of Col. H.S. Olcott and Madame Blavatsky at Cuttack Lodge on 2 and 12 August respectively.

UTTAR PRADESH

Brahmakumari Dr. Mamata Singh's talk on *Atma evam Paramatma Ka Satya Parichay* was held under the auspices of Kashi Tattav Sabha on 7 September. The other talks organized by the Lodge during September were 'Transformation' and 'Pranik Healing'. The speakers were Bro. Harinam Singh Yadav and Smt. Anuradha Mehta respectively. A very thought provoking and illuminating talk on 'Spiritual aspects in Rabindranath Tagore's writings' was delivered by Sri Amitabh Bhattacharya, a senior journalist and a scholar of Sanskrit, Hindi and Bengali language. This was held on 5 October. Sri Anil Kumar spoke on *Mukta Bodhini Ganga* on 12 October. The Ritual fo the Mystic Star was performed on 19 October.

The following talks were held at Nirvana Lodge, Agra, in August and September: 'Self-Realization' by Dr. Pratibha Sharma, 'Inside Wave' by Dr. A.K. Saxena, 'Spiritual aspect of the story

of Rama' by Bro. Shyam Kumar Sharma, 'Sufism-a School' by Bro. P. Sharma, 'Education on Ethics' by Dr. N.R. Smith,' Spiritualism of India' by Shri Nivas Sharma and 'Role of Dharma' by Dr. R.P. Tiwari. Besides, a seminar on 'Character Building' was held on 23 August in which five members expressed their views.

The Annual General Meeting of Dharma Lodge, Lucknow, was held on 5 September. The following talks were organized by the Lodge in September: 'Future of Humanity', 'Membership of the Theosophical Society' and 'Pain, pleasure and non-pain'- The speakers were Bro. U.S. Pandey, Bro. Shikhar Agnihotri and Bro. M.V. Varadacharyulu (Secretary, Rayalaseema Federation) respectively.

Sarvahitakari Lodge, Gorakhpur, organized seven lectures during July-August. Dr. R.P.Singh's subject was 'Rajadhiraj Yoga', Bro. S.B.R. Mishra spoke on 'Boudha Dharma' and 'Sufimat', Bro. A.K. Srivastava's three talks were on 'The Key to Theosophy', 'Universal Brotherhood' and 'Abode of God' respectively. Dr. Ranjana Bagchi's theme was 'Duty is the language of the soul'. Besides, there was a question-answer session on 15 August.

The 93rd Annual General Meeting of U.P. Federation was held in Noida on 1st October, 2012.

The function began with recitation of prayers of all religions followed by Universal Prayer. Smt Asha Khanna, President, of Noida Lodge, welcomed the delegates and guests.

Bro. U. S. Pandey, Fed. Secretary, offered his greetings and read out greetings/ messages received from Smt. Radha Burnier, International President, Prof. C. A. Shinde. Dr. N. C. Ramanujachary, Bro. S. Sundaram (General Secretary), Bro. P. S. Panchhakshri (Treasurer of Indian Section) and Bro. Sri Kant Agarwal. Thereafter representatives of the lodges offered their greetings. It being the birthday of Annie Besant, Bro. J.K. Khanna gave a brief resume of her life and contributions to society and members paid their homage to her.

Dr. H.S. Dwivedi, Federation Secretary of M.P. & Rajasthan,

inaugurated the annual function. In his inaugural address he mentioned about contribution of Annie Besant to uplift of various segments of society in India and her exposition of India's role in the comity of nations. He spoke about the terms 'Theosophist and Theosophy' and their significance, transformation by looking inward, conflict being the result of absence of spirituality, individual souls being immortal sparks of One Flame, universal laws of nature, scientific basis of reincarnation, nature and use of obstructions met by men in the journey, science and religion being two aspects of human life. He concluded by saying that Theosophy not only gives knowledge of working of universe but it gives us knowledge of our own working so that we are able to take charge of ourselves. The inaugural session concluded by vote of thanks proposed by Smt Sudershan Aneja , Secretary of Noida Lodge.

Bro. J.K. Khanna presided over the General Body meeting. Federation Secretary presented the annual report for the year 2011-12. Bro. K.K. Srivastava, Joint Secretary, presented the statement of receipt and payment account of Federation for the financial year 2011-12 and Bro. S.K. Pandey editor', presented accounts statement of the journal 'Dharm Path' for 2011-12. The General Body while accepting the annual report and account statements complimented the Federation Secretary for the much efforts made in organizing many activities and in presenting elaborate reports on activities and also accounts statement.

A seminar on the theme "More we teach, More we learn" was organized on this occasion. Main speakers were Km.Preeti Tewari, Br. Shyam Kumar Sharma, Shikhar Agnihotri, Om Prakash Aneja and S.B.R.Mishra. Bro. U.S. Pandey in his brief summing up talk mentioned about the significance of the theme in the light of teachings given in *Practical Occultism, Mahatma Letters, The Key to Theosophy, Light on the Path* etc. He also mentioned how teaching and learning go together and whole process helps in transforming oneself so as to make one capable of assisting humanity to progress in evolutionary journey. Dr. H.S.Dwivedi in his concluding remarks complimented all the speakers for grasp of the subject and presenting different angles of the theme.

Concluding session was presided over by Bro. L.S. Senger. The members expressed their appreciation for the event and also the arrangements made by Noida Lodge. Some suggestions were made for seminars/study camps and for creating web site of Federation. Federation Secretary gave an outline of activities being planned for the coming year and theme for the year. Copies of Action Plan for 2012-13 were also given to lodge representatives. Br. K.K.Srivastava proposed vote of thanks on behalf of Federation and Smt Sudershan Aneja on behalf of the host lodge.

Indian Section Headquarters

Dr. Annie Besant's 165th Birth Anniversary was celebrated at the Section Headquarters, Varanasi, on 1 October, 2012. The function started with the Prayers of All Faiths. The General Secretary, while welcoming the members and the guests mentioned that though some of the Indian leaders had worked to inculcate a feeling of self-respect among the people of this country since 1884 Dr. Besant was the first woman and that too a foreigner to think, decide and work in this direction. Dr. Irawati, Associate Professor, Vasanta College for Women, was the guest speaker on this occasion. She dealt with and gave details of the work done by Dr. Besant for the social, moral and spiritual regeneration of India. The learned speaker's way of presentation was so impressive that it created a great impact on 90 girl students who had come to attend the function.

A special programme was organized by the Beant Education Fellowship on 6 October in which two students each form the Besant Theosophical School, Vasant Kanya Inter College and Vasant Knaya Mahavidyalaya spoke on different aspects of Dr. Annie Besant's life and work. It was followed by a cultural programme in which the children of Annie Besant Primary School presented a beautiful dance- drama on Dr. Besant's life. The students and all the teachers of the educational institutions and the workers at the Section Headquarters attended the programme.

National Lecturer

Bro. B.D. Tendulakr was one of the speakers during the

South India Conference held at the International Headquarter from 6 to 8 April, 2012. The subject of his talk was 'We have not to make Brotherhood: It exists, we have to attune our lives into harmony with it'. Later he visited Gauribidanur in Karanataka Federation and delivered a talk there at the Theosophical Lodge on "Objects of the T.S.' The members discussed with him on 'Living Theosophy'. He delivered a talk on "Human Regeneration' at City Lodge, Bangalore, on 11 April. His second talk at the same venue was held on 15 April in which he spoke on 'Nature of Devotion & Its Development'. It was attended by a very large member of people. Sis. K. Parvathamma, Federation Secretary, explained the content of the talk in Kannada.

Bro. Tendulkar visited Belagaum (in Marathi Federation) on 29 June in order to activize the Lodge there. He was accompanied by Bro. Jadhav, Secretary of the Lodge and met the President and the senior members of the Lodge there. He visited the Theosophical Lodges of Karanataka Federation in the months of June & July. He delivered a talk at the Lodge in Dharwad on 'The work of T.S.' and addressed the Marathi speaking members in an informal meeting. The subject of his talk at the Lodge in Devangiri was 'Inner Government of the world'. Besides, he spoke on 'Development of Thought Power' and 'Students as Future Citizens' in a Jr. College and a High School respectively. He had an informal meeting as well with the Marathi speaking members. Bro. Tendulkar addressed a meeting organized by the Lodge at Hiriyur and in a function organized there by TOS for the distribution of study material. He addressed three meetings in a High School and B.Ed. College. Besides his one talk on 'Annie Besant and Education' which he delivered in a college was attended by 350 students and teachers. People attending his meetings at the places mentioned earlier were also fairly large in member.

Bro. Tendulkar attended a three-day camp on 'Study, Service and Meditation' at Govirangapura. There he spoke on 'Buddha's Eightfolal Path' He visited Tumkur from 7 to 9 July, where he spoke on' Human Regeneration : Fundamental Change'. He

conducted a study camp from 10 to 12 July at Bangarpetty Lodge (75 Kms south of Bangalore). The subject taken up for study was 'J. Krishnamurti's Teachings'. He visited Belgaum again during his return journey and addressed a meeting organized there at the Lodge in collaboration with the Senior Citizens' Forum. The subject of the talk was 'Laws of Karma'.

Bro. Tendulkar directed a study on 'Golden Stairs' at Shri Krishna Lodge, Amaravati. This was held from 2 to 5 September. He presided over a symposium on 'Saints form Maharashtra & Theosophy'. This was organized during the Annual Conference of Marathi Theosophical Federation, held at Akola from 6-10 September. His lecture on 'Social Work and Students' was organized at Sitadevi College, Akola. He spoke on 'Success in career and in life' at Rajiv Gandhi Vidyalaya near Talegaon.

The Students' Welfare Committee for the Central University of Tibetan Studies, Sarnath (Varanasi), organized a study camp at their campus from 3 to 6 October, 012. This was the first camp of its kind organized for the students of M.A., undergoing different streams of specialization, with a view to exposing students to philosophies and teachings of different religions and to encourage comparative study and deeper enquiry. In all, eight scholars delivered lectures on different religions/paths. Bro. B.D. Tendulkar spoke on History, Philosophy, Motto, Objectives and the mission of Theosophy and the Theosophical Society. In his talks on 4 and 5 October, he emphasized on regeneration of humanity through promotion of Universal Morality and Practical Brotherhood. Besides, he explained the valuable contribution of the T.S., especially in its early phase, for the revival of Buddhism in south East Asian countries-particularly in Sri Lanka. The aforesaid talks evoked positive response, considerable interaction with the audience and keen interest for further and deeper study. The two talks were followed by intensive question-answer sessions. Bro. Tendulkar attended a symposium at the Indian Section Headquarters on 6 October in which six students spoke on Dr. Annie Besant's life and work.

THE SCHOOL OF THE WISDOM
THE THEOSOPHICAL SOCIETY
ADYAR, CHENNAI 600 020, INDIA

5 to 23 November 2012
Theme: **The Secret Doctrine**
Director: **Prof. R.C. Tampi**

The Secret Doctrine, the magnum opus of Madame Blavatsky, is a comprehensive survey of the origin of the cosmos and the prehistory of humanity. This synthesis of Science, Religion and Philosophy in the light of the Ancient Wisdom, deals with the unity of existence, periodicity of manifestation and the identity of all souls with the Universal Oversoul, and man's obligatory pilgrimage in accordance with cyclic and karmic laws.

Suggested reading

The Divine Plan by Geoffrey A. Barborka, *Living in Wisdom* by Joy Mills, *An Abridgement of The Secret Doctrine* by Elizabeth Preston and Christmas Humphreys, *H.P. Blavatsky and the Secret Doctrine* by Virginia Hanson.

Prof. R.C. Tampi, a long-standing member of the Theosophical Society, is a retired Professor of English. He was a National Lecturer for the Indian Section of the Theosophical Society. He has been the Director of the School of the wisdom for several years and has conducted a number of courses in the past on Theosophical subjects.

26 TO 7 DECEMBER 2012
Theme: **The Science of Yoga**
Director: **Mr. P.K. Jayaswal**

Topics for study will include the fundamental concept of Yoga, various types of Yoga, the scientific basis of Yoga, Samadhi-its levels and nature, Kaivalya, the distinction between Yoga and meditation, management of obstacles and difficulties in Yogic practices, the Spiritual Path versus Yogic discipline, Yoga as a way of Life, Yogic powers-their unfoldment and need.

Books for Reference

Patanjali's Yoga Sturas by I.K. Taimni, Psychology of Yoga by I.K. Taimni, *The Bhagavadgita* by Annie Besant, *The Voice of the Silence* by H.P. Blavatsky.

Mr. P.K. Jayaswal joined the Theosophical Society in 1952. He retired as Chief General Manager of the State Bank of India in February 1994. He has worked as National Secretary of the TOS and General Secretary, Indian Section. Presently, he is working as National Lecturer and contributes articles to Theosophical magazines.

10 TO 14 DECEMBER 2012
Theme: **The Science of Life**
Director: **Prof. C.A. Shinde**

The Science of Life while enabling us to feel 'being' and not 'becoming' involves the principle of letting go. It asks to avoid the distinctions based on race, creed, sex, caste and colour for bringing in harmonious relationships. Its fundamental basis is rootedness in the One Reality.

Books for Reference

The Key to Theosophy by H.P. Blavatsky, *The Theosophical Life* by Annie Beesant, *At the Feet of the Master* by Alcyone.

Prof. C.A. Shinde, after his retirement as a lecturer in Zoology in Universities, has been working as the Librarian of the Adyar Library and Research Centre at Adyar. He is also a national Lecturer of the Indian Section of the TS and has conducted several sessions in the School of the Wisdom.

9 JANUARY TO 1 FEBRUARY 2013
Theme: **With Krishna is the Battle of Life-Life Lessons** from the Bhagavad Gita
Drirector: **Dr Ravi Ravindra**

The Bhagavad Gita is perhaps the single most important text to originate from India. People with a variety of interests- from the sanyasi-s who have renounced all worldly concerns to the

politicians- have sought wisdom and guidance form this great text. In this Course, our effort will be to derive lessons from the *Bhagavad Gita* relevant to our daily lives. How can we be engaged in the world while at the same time being true to our spiritual life?

Books for Reference

Bhagavad Gita- any standard translation, *Yoga and the Teaching of Krishna* by Ravi Ravindra.

Prof. Ravi Ravindra is retired Professor of Comparative Religion and Physics from Dalhousie University, Halifax, Canada and the author of many papers in Physics, Philosophy and Religion, and of several books, including *Whispers from the Other Shore*, *The Yoga of the Christ* and *Science and the Sacred.* He has conducted a number of sessions at the School of the Wisdom in the past.

CLASSES AND TIMINGS

Monday to Friday

Meditation: 8.00 to 8.30 a.m.

Classes: 8.30 to 11.00 a.m. and 3.30 to 5.00 p.m.

Some afternoons will be reserved for presentations by the students, who may spend other afternoons doing individual research on their own or at the library. Applications for Library reading/ borrowing cards are available.

Additional Information

- All Sessions are held in Blavatsky Bungalow.
- Applications, providing membership details and a recommendation from the Section/Federation Secretary, to be sent to:

THE INTERNATIONAL SECRETARY
THE THEOSOPHICAL SOCIETY,
Adyar, Chennai 600 020, India
Tel:+91 44) 2491-2474 & 2491-7198
Email:study.hq@ts-adyar.org

- The Application From may be downloaded in word or PDF format.
- Students may register for all or some of the sessions and are expected to attend all the classes in the session chosen.
- Scholarships, full or partial, may be provided for some deserving TS workers. Applications should be made well in advance, providing full details and suitable recommendation.
- Attendance at the School of the Wisdom does not confer the right of residence at the Theosophical Society, Adyar. For accommodation in the Society's premises, please apply to:

THE ACCOMMODATION OFFICER,
THE THEOSOPHICAL SOCIETY
Adyar, Chennai 600 020, India
E-mail:acco.hq@adyar.org

- Those members who wish to stay for the International Convention (26-31 December 2012) are requested to register separately at the Convention Office and book accommodation.

Bro. B.D. Tendulkar, National Lecturer, will direct the study of Annie Besant's book **THOUGHT POWER : ITS CONTROL AND CULTURE** at the Indian Section Headquarters from 5-7 March, 2013. The details regarding the camp will be given in the next issue of 'The Indian Theosophist'.

THE SCHOOL OF THE WISDOM

THE THEOSOPHICAL SOCIETY

ADYAR, CHENNAI 600 020, INDIA

Please fill in Block Capitals and return this form to the Secretary of the School of the Wisdom, The Theosophical Society, after obtaining the recommendation of the General Secretary of your Section or a well-known member.

Name:..

Nationality:........................... Date of Birth:...................................

Address (in home country):...

E-Mail:.....................................Phone No.:..................................

Occupation (if retired, former occupation):..................................

Date of Joining the T.S.:...................Diploma No....................

Section / Federation / Branch to which attached and whether now in good standing as a member:

....

Brief history of activities in the T.S. :

....

Mention briefly any other activities (allied movements or any other humanitarian work) :

....

Duration of stay in Adyar :...

Term :..

Date of Application :

....

Applicant's Signature

Recommended By :

....

Recommedation Signature

GOLDEN JUBILLE CELEBRATION OF THEOSOPHY SCIENCE GROUP-INDIA

The objectives of Theosophy- Science Group are to pursue the three objects of TS in the areas of Science and Technology through study and research. The perspective of wholeness as well as integration with human values is stressed, leading towards world welfare'.

It is proposed to celebrate the Golden Jubilee on 31 December, 2012 and 1 January 2013. On 31.12.2012 it will be held from 1 to 3 p.m. and on 1.1.2013 from 9 a.m.to 11a.m.

Federations are requested to nominate as many delegates as possible for this event.

M.P. Singhal
Secretary,
Theosophy-Science Group (India)

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THE THEOSOPHICAL SOCIETY

formed at New York, 17 November 1875, and incorporated at Chennai (Madras), 3 April 1905, has three declared Objects:

To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

To encourage the study of Comparative Religion, Philosophy and Science.

To investigate unexplained laws of Nature and the powers latent in man.

The Indian Section of the Theosophical Society
(Chartered 01.01.1890)

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